

# THE REHEARSAL.

1. The Story Mention'd in my Last, about the Sea-Captain.
2. One Clergy-Man Accus'd for not Reproving Swearing. And another for Reproving it.
3. Fifty Guineas for the Observer, to make Good his Story about the Chariot.
4. An Appeal to the World of the Treatment of the Clergy.
5. The Constitution further Explain'd.

SATURDAY, Sept. 14th. 1706.

(1.) Country-man. **N**OW, Master, for the Story about the Captain: I long to know what the Letter you mention says to it.

Rehearsal. Thus says the Gentleman Pointed at. "To the best of my Remembrance it was about January or February last, that a Country-Gentleman detain'd some time in Town, upon the Intermision of a Day or two from his Business, gave me a visit, and desir'd me to go somewhere with him into the Country to Shoot, in which he was a Proficient; and having a Parishioner and another Neighbouring Gentleman in Company at that time, we determin'd to go down for two or three Days to Lee. Three of us did go, but being in one Day sufficiently Tyr'd, we agreed to make homewards. When having such an Opportunity to see Chatham and Rochester, they Concluded to shew me those Places. In our way ther was accidentally a Man of War, whose Captain my Parishioner knew very well, and Resolv'd to Call on Board him, which I, having the Curiosity to see such a Ship upon Duty, Consented to, and we went on Board. I believe it was about 3 in the Afternoon, for the Captain had Din'd, and order'd a Dish of Meat to be got Ready for Us. After which he Entertain'd us with a Glass of Wine, and those that wou'd with Punch, the Usual Entertainment in those Places.

"In our Conversation one of the Company happen'd to let slip an Oath. Upon which I took the Freedom to Reprove him, and told him I cou'd not bear it: But if they wou'd forbear that, I wou'd Endeavour to be as Chearfull and Good Company with them, as Manners and Innocence wou'd allow. And it had that good Effect, that I did not hear one Oath after, so far was the Conversation from being Vicious or Excessive. Some days after a Gentleman who now lives in the Minorities receiv'd a Letter from the Captain, expressing a kind Resentment upon the freedom we had taken with him.

Thus the Letter. And he says he has good Vouchers for all this. And this Free-

dom of the Clergy-man to Reprove Swearing in his Company, is what the Observer calls turning himself into a Bully, to Drink a Captain DEAD. But the Captain was Alive and Well when this Clergy-Man left him. And did not think it Bullying, but what became his Character, to take the Freedom to Reprove Swearing, tho' among Strangers, and Express'd the same Sense of it in his Letter afterwards to a Friend.

Country-m. This Point is Over-Provd. And if the Captain Died in a Fortnight or 3 Weeks after this, it must be the Clergy-Man that Drank him Dead! Ther is nothing Appears here but the Usual Malice of the Party.

(2.) Rehears. The Clergy are at a hard Lay. The Review of the 20th last Month, Vol. 3. N. 100. falls upon a Clergy Man for not Reproving Swearing in a Publick Coffee-House. And here, if a Clergy-Man Reprove Swearing, tho' in a Privat Company, it is turning himself into a Bully. I have heard that Story told in the Review very different from the Relation he gives of it. And the Characters of the Clergy-Men he there names, perfectly Revers to what he gives, and from those who have better Reason to know them, than I believe Mr. De Foe has. But my business is not now with him. It is with Observer. And I will not Intermix Stories. I have not time now for both. For I have not yet done with the Letter from the Clergy-Man we are upon. He there takes notice of a former Observer in which he was Attack'd in vile manner. The Observer had heard it seems that he kept a Chariot. And thought this sufficient to have any Story he told of him believ'd that Related to a Chariot! Therefore he tells a very formal Story how this Clergy-Man went to the Play in his Chariot. And for the Reason of mentioning the Chariot, he adds, that the Clergy-Man upon this Expedition Foul'd all his Chariot. The Observer uses the Broad word, for he makes no Scruple of these things. Now hear what the Clergy-Man says to this, in his Letter, it is thus.

(3.) "Some time ago he (the Observer) Libell'd me upon a Sermon I Preach'd, and tack'd such a filthy Untruth at the End of it, what I am aham'd  
"to

“to mention: That he might Scandalize  
 “my Sermon as Seditious, he took one  
 “Piece of a Verse out of the Psalms, and  
 “another out of the Proverbs, and call’d  
 “this my Text. This was so Dull a Lie  
 “and so Palpable, that it Confounded  
 “him and his Abettors. The Sermon has  
 “since been Printed, and Answer’d for it  
 “itself. Another Impudent Untruth he told  
 “of me in the same Paper was, That I  
 “went to the Play-House in my Chariot,  
 “with Filthiness at the End of it. Now  
 “to you, Sir, I do most Solemnly Protest  
 “that I have not been within the Doors  
 “of a Play-House since I kept a Chariot.  
 “And I give you leave to tell it to the  
 “whole World, that I will give Tutchin  
 “or any other Man living fifty Guineas to  
 “Prove it upon me.

Thus the Letter. And I engage to be  
 one Evidence for Mr. Tutchin, that I have  
 seen this Promise under that Gentleman’s  
 Hand. And fifty Guineas will do him no  
 Harm.

(4.) Otherwise let the World Judge, let  
 the Whiggs and Dissenters Consider what  
 sort of Champions they have Rais’d up, and  
 what Methods they use to Blacken the Church  
 and the Clergy, and Render them Vile to  
 the Nation! And what will be the End of  
 these things!

Country m. The End ought to be, and  
 one wou’d think must be, That these Men  
 and their Abettors, shou’d be the Abhorrence  
 of all Sober and Good Men. And to see  
 the Designs that are lay’d against the  
 Church.

But I am weary of these vile Stories. They  
 have Surfeited me. And they hinder you,  
 Master, from Pursuing more Serious and  
 Instructing Subjects. Tho’ I will not say  
 but it was necessary for you to do this,  
 both for Justice sake to those who are In-  
 jur’d, and to open the Eyes of the People,  
 who might otherwise be led away with  
 these Horrible Slanders which are thrown  
 out every Day against the Clergy; and so  
 to Render their Labours ineffectual, and be-  
 get an Universal Contempt of Religion. In  
 which they have had a Horrid Harvest a-  
 mong us, and by these Means, by pure Dirt  
 of Diligence and Lying on without Shame!

(5.) But now, Master, let us Return. I  
 have some Questions to Ask you, for my  
 Satisfaction, concerning what you told me  
 on the 4th Instant, Num. 136. Concern-  
 ing the Constitution, for it seems to me to  
 need some Explanation. You make nothing  
 the Constitution but the Crown without Co-  
 ercion. Now surely ther are other Parts of  
 our Constitution besides the Crown, tho’ the  
 Crown may be the Root and Foundation of  
 all.

Rehears. You have hit it, Country-Man.  
 I spoke only of the Root and Foundation.  
 Therefore I compar’d it to the Os Sacrum,  
 not that I laid any stress upon that Rabbi-  
 nical story, but to Express my meaning.  
 When we speak of the Tree of Government  
 and the Form of it, ther is Root, Tree,  
 Branches, Leaves, and Fruit. And the Form

or Constitution of the Tree above Ground  
 may be Various, one Tree of one Form, and  
 another of another. As we see it among  
 Governments, ther are Governments of diffe-  
 rent Forms in several Countries. And this  
 Form of Government is call’d the Constitution.  
 And is lyable to Changes, as we have seen  
 in all Governments. But the Root that is  
 under Ground cannot be Chang’d, and there-  
 fore is more properly call’d the Constitution,  
 and of the Constitution in this sense I only  
 spoke. The Branches, nay the Tree it self  
 may be cut down, as in the Case of Ne-  
 buchadnezzar in the iv. of Daniel. But while  
 the Root remains in the Ground, the Tree  
 may grow again.

Let me give a late Example, to  
 make this Plain. In the Rebellion of Forty  
 One ther were several Breaches made upon  
 our Constitution. The Bishops, the First of  
 the three Estates, were turn’d out of the  
 House of Lords, and sent to the Tower for  
 Asserting their Right. This was one Breach  
 upon the Constitution. After, the Lords  
 Temporal were likewise turn’d out. There  
 was another Breach. The House of Commons  
 was Insulted, and the Rightfull Members were  
 Excluded. There was a further Breach.  
 But these were Breaches upon the Tree and  
 Constitution above Ground, the Tree still  
 stood, tho’ Mangl’d, and Sript of its Fruit  
 and Branches. And might have Recover’d  
 again. But at last, the Ax was laid to the  
 Root of the Tree, and the Crown was brought  
 under Coercion. The Power of the People  
 was fet up as Superior to that of the Crown,  
 and the King was brought to Tryal, and  
 Condemn’d, in the Name of the People.  
 Then, and not till then, the Government  
 Quite Expir’d, for the Root Constitution was  
 Broken. That Constitution, whence the other  
 Constitution of Parliament did Grow. So that  
 the Parliament is our Constitution, but not  
 the Original and Independent Constitution, as  
 the Crown is. If God had ordain’d Parli-  
 aments at the same time with Kings and In-  
 dependent upon them, they had been Co-Or-  
 dinat Powers. But this our Law abhors,  
 and makes it a Traiterous Position, as I have  
 before fully shew’d. And makes the Parlia-  
 ment the King’s most Obedient and Dutiful  
 Subjects, not his Peers. And every Subject  
 in England is under the Coercion of the Law.  
 The King alone is free from all Coercion.  
 As being the only Fountain and Root of all  
 Subordinat Authority in the Kingdom.  
 Which is the Original Constitution. But hin-  
 ders not Inferior and Subordinat Constitutions.

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